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THE South-Carolina Gazette.

Containing the freſheſt Advices Foreign and Domeſtick

From SATURDAY *February* 9, to SATURDAY *February* 16, 1740.

--- Ubi plura nitent---non ego paucis
Offendar maculis, quas aut incuria *fudit,*
Aut humana parum cavit *Natura.*-----
HOR.

And why beholdeſt thou the Mote that is in thy Brother's Eye, but------
JESUS CHRIST.

The Anſwer to *Arminius* continued.

OUR ingenious Moraliſt (in *imitation* of ſome Moderns of the ſame Stamp) ſeems to forget the Rules of Controverſy and common Juſtice, and to throw the *Ninth Command* out of his *Creed* and *moral Syſtem*, when he repreſents me almoſt acknowledging Mr. WHITEFIELD, a weak uncharitable Enthuſiaſt, and as dropping Expreſſions which border'd upon *Enthuſiaſm*. The Paſſage refer'd to ſtands thus in my Letter. --- "And "if he drops any Expreſſions, which *ſeem* to "border upon (not what *is* but) what is "*call'd* Enthuſiaſm" &c.---And what is *not* call'd ſo by ſome modern *Deiſts* and *Socinians*! A *rational Religion* is what they affect and triumph in; a *cold* Religion, not animated with Warmth and Zeal, the Off-ſpring of a *heated Imagination*. A Religion that ſhuts out every ſacred *Paſſion* and Emotion. This is *Their* Religion, and the *colder*, the more *rational*. Upon this Scheme, all Appearance of Devotion, every Sign of Reverence and ardent Reſpect to the *Deity*, which riſes out of, and is an eſſential Ingredient in the Religion of *Nature*, is pronounc'd *irrational*, cenſur'd as *Enthuſiaſtick*, and fit for *old Women*. If a Man in Prayer riſes a Degree above the *Patbos* of a *Parrot*, or ſpeaks of eternal Themes, with any *feeling Concern*, 'tis *Enthuſiaſm*, beneath Man's *Reaſon* and Powers of Intelligence. Mention the Name of *Chriſt*, 'tis a *Charm*; ſpeak of *feeling* the *Spirit*, 'tis the Spirit and Quinteſcence of *Quakeriſm*, the diſcriminating *Shibboleth* of Enthuſiaſts; and they never fail to convince us, that they want not Spirit in their *Cenſures*, tho' they have ſo little in their *Religion*.

But why ſo angry at *feeling* the SPIRIT? is not *God* a Spirit? Did he not inſpire our Souls? And ſhall we deny him *acceſs* to them! Is there any Thing, in one Spirit's acting upon another, repugnant to any one Principle of *Reaſon*? May not the *Holy-Ghoſt* ſometimes inſpire holy Diſpoſitions, and, in ſome ſecret Way, powerfully impreſs its Influences upon a *human Mind*? If I find my Soul *warm'd*, and in the Ardours of Devotion, in any religious Exerciſes, can it only originate from *Enthuſiaſm*, and a *heated* Imagination, or may I not, without the leaſt Impropriety, ſay I *feel* it? Was Mr. *Addiſon* tinctur'd with *Enthuſiaſm*, or had he a heated Imagination, when he "doubted not of a Fa-"culty in Spirits, by which they apprehend "one another, as our *Senſes* do material Ob-"jects." "That when our Souls are placed "in glorified Bodies, they will by this Fa-culty, in whatever Space they reſide, be always *ſenſible* of the Divine Preſence." "Our out-"ward Senſes are too groſs to apprehend "*God*: We may however taſte and ſee how "gracious he is, by his Influence upon our "Minds, by thoſe virtuous Thoughts which "he awakens in us, by thoſe ſecret Comforts and Refreſhments, which he conveys into our "Souls, and by thoſe raviſhing Joys and in-"ward Satisfactions, which are perpetually "ſpringing up, and diffuſing themſelves a-"mong all the Thoughts of good Men" "He "(the good Man) perceives within himſelf "ſuch *real Senſations* of his Preſence, as are "more delightful than any Thing that can be "met with in the Converſation of his Crea-"tures." He further obſerves that, the *Light of Nature* could direct *Seneca* to this Doctrine, whoſe Words he thus tranſlates. "There is "a *holy Spirit* reſiding in us, who watches & "obſerves both Good and Evil Men, and will "treat us after the ſame Manner (tremble *Ar-minius*)

" *minus*) that we treat him. And he concludes his Paper " with the more emphatical Words of divine Revelation." " *If a Man love me, he will keep my Words, and my Father* " *will love him, and we will come unto him, and make our* " *Abode with him.*" I chose Mr. *Addiſon*'s Authority, rather than *Watts* and ſome other Writers, as leſs liable to Exception, and of more Weight with Gentlemen of ſuch Principles, as are now under Cenſure: And I pray God, this Author may know from Experience, that there *is an Holy Ghoſt*, and ſuch an odd Thing in Nature, as *feeling* the Powers of the World to come; 'till which I ſhall ſpeak in an unknown Tongue, and caſt my Pearls before Men, who, in return, will trample them under Foot, and rend my Character for it. Mr. WHITEFIELD'S *Imprecation* which makes ſuch a Noiſe in the Mouth of this Writer, did not at all *accent* his Character with *me*, and was none of the *Excellencies* I admir'd in his Sermon. But certainly my Opponent's reaſoning upon it is, to the laſt Degree, illogical and inconſequential, when he infers, that the Doctrine of the *New birth*, ſo ſtrongly aſſerted by the greateſt *Rabbi* and *Divine*, who was ever upon Earth, might be falſe, becauſe Mr WHITEFIELD was once miſtaken, he ſays, in the *Marks* of it upon his own Heart. A moſt intolerable *Non Sequitur*! But I muſt ſtill beg leave to ſay, that *this* and the *Damnatory* Expreſſions, cenſured in my *Letter*, might be charitably attributed to the " ſudden Excurſions " of his divine *Warmth* and Zeal," in which Expreſſion, his *Zeal* only, not the *Excurſions* of it, is pronounc'd *Divine*; which had *Arminius* candidly obſerv'd, it had ſaved him all that Waſte and Profuſion of Eloquence, ſuch as it is, which he has imprudently thrown away upon it. When I ſee a Man treading ſo much in the Steps of his great Maſter, *who went about doing Good, and Preaching*; fortified with his own Innocence and ſincere Intentions, againſt Reproach and Invective; above the mean Views of *Mercenary* Pens, and with a generous Diſdain of the World, aſſiduous and indefatigable in the Duties of his Function, zealous & warm againſt the Errors and triumphant Vices of *the Age*; pointing his Sermons to the *Conſcience* of Sinners; preaching to Men's *Hearts*, and ſpeaking with a Fire and Paſſion, ſuited to the great and infinite Importance of his Subjects; I think, without Reflection I may warrantably pronounce his Zeal *Divine*; which yet, from the Foibles of Fleſh and Blood, and a Mixture of human Paſſion and Imperfection, inſeperable from the beſt of Characters, might run a Man into ſome *Excurſions* and unguarded Expreſſions, that may require *Charity* to palliate and excuſe them. And I am really aſtoniſh'd that *Arminius*, a Man of ſuch Prudence, after he cited ſome favourite Texts againſt a cenſorious Spirit, ſhould turn the very Point of them upon *Himſelf*, and *cenſure me* for attempting to take off but the *edge* of Cenſure on Mr. WHITEFIELD.

If he reaſons well, and applies Scripture rightly, 'tis pleaſant enough to ſee how ingeniouſly he has prov'd himſelf *no Chriſtian*, from the *Spirit of Cenſure*, which reigns thro' his *Paper*, and is the only Thing, that animates and gives Life to his Diction.

But not to inſiſt upon this Piece of Conduct, I have a ſecret Suſpicion of his Notion of *Charity*, and that his Reaſonings upon it don't carry all that Force, he ſeems to imagine and glory in. What! Is *Charity* the chief Excellency of the *Chriſtian Syſtem*, only as it forms the Mind to a favourable Opinion of Men, in a Difference of religious Sentiments? Doth it not *principally* conſiſt, in *viſiting* the Fatherleſs and the Widow in their Affliction? Has not *Job* conſider'd it under this Acceptation? Is not this the Light, in which it ſtands in the Deſcription of *the great Day*? And has not Mr. WHITEFIELD given us the moſt ſhining Proofs of it? Will not the *Orphan Houſe* at GEORGIA be a ſtanding Monument, that he is no *uncharitable Man*? Or is *Charity*, when applied to the Sentiments of Mankind, without its Limits? Muſt it *hope againſt Hope*, and obſerve no Diſtinction in the *Rituals* and *Eſſence* of Chriſtianity? It indeed reſtrains us from looking into the *Hearts* of Men, arraigning *Conſcience*, and charging them with *Inſincerity*, where their Actions or the very Reaſon of Things can't diſcover it. It condemns all inquiſitory Methods, and ſcorns to gain Proſelytes under the Terrors of *Sword* and *Fagot*. It by no Means juſtifies the taking *Chriſt*'s Sentence out of his Mouth, or fixing the eternal State of Men, in an *authoritative* Manner, *before the Time*. But doth it condemn all ſorts of *judging*? May not a Man of Charity diſſent, in ſome religious Opinion, from another? And while ſo, muſt he not think his Brother erroneous? And if he apprehend the Error of any bad Influence upon the World or the Church, and deſtructive of the Man's own Salvation, may he not loudly remonſtrate againſt it, and repreſent it in all its awful Importance, and yet not forfeit his Claim to *the Chriſtian*, but act very conſiſtent with himſelf and his Character? If, in any Opinion of pernicious Tendency, I apprehend my Neighbour in Danger of *Hell-Fire*, muſt a falſe Notion of unlimitted Charity for ever muzzle me, and put a criminal Reſtraint upon my Tongue and Pen? Shall I ſee a Man *unged* his Saviour, caſt his Blood in its *atoning* Efficacy upon the Ground, ſink his Death down to the inferiour Character of *Martyrdom*, and a mere Atteſtation to the Doctrines of his Life, and tell him after all, I hope he is in a ſafe Condition, when I really think he runs the moſt dreadful Riſque, and comes within the Sweep of ſome flaming Threat'ning? Would this be Charity! If this Gentleman's Charity be extenſive enough to hope favourably of ſuch Hereſiarchs as *Arius* and *Sotinus* (as, from the Principle he has advanc'd, he might have ſubſcrib'd himſelf more properly than *Arminius*) why may it not comprehend a METHODIST? Muſt all Mr. *Whitefield*'s Excellencies, which are ſo many and ſo bright, *be put under a Buſhel*, and every little Failing and Excreſcence (in a young Man too) *be proclaim'd on the Houſe Top*? Is this agreeable to the Candor of *Horace*, that ſhines at the Head of this Paper? Is there no poſſible Way of pleaſing *Arminius*, unleſs I not only take the Chains of the Damned off from *Socinus*, but clap them upon WHITEFIELD!

As to the *Neceſſity* of a *full Aſſurance*, which this Writer ſays, is a ſtanding and eſtabliſh'd Article of *Methodiſm*; 'tis a Doctrine I never preach'd my ſelf (tho' I allow the thing *attainable*) and which I don't remember to have hear'd, in in any of the Sermons, to which my Letter was evidently confin'd, and therefore think myſelf no further concern'd with it.

[*To be continued.*]

Cuſtom-Houſe, Charlestown,
Entred inwards.

Sloop Carolina, Roger Edmonds from Providence.
Snow Providence, Is: Doubt from Rhode-Iſland.
—— Laurence, Th: Croſsthwaite from Antigua.

Entred Outwards,

Sloop Nightingale, Thomas Barnes for New-York.
Sloop Swift, Clement Hudſon for Providence.
Sloop Sally, Steph: Williams for Jamaica.

Clear'd for Departure.

Ship Betty, Tho. Smith for Cowes.
—— Margaret, Peter Dillon to London.
Schooner Molly, John Murray to Providence.

EXPORTED from *Nov.* 1, 1739.

Barrels of

Rice 20554. Tarr 903.
Pitch 2513. Turpentine 50.

And to the Southward of Cape *Finiſterre*.

Barrels of

Rice 1530.

PRICE of the following Goods.

Rice 35 s. *per C.*
Pitch 30 s.
Tar 35 s. to 20 s.
Turpentine 20 s.
Skins 17 6 d. to 18 s. 6 d.
Flour *per C.* 60 s.
Middling bread 5 l.
Milk —— 2 l. 10 s. *per* qu. Cask.
White —— 2 l. per ditto.
Brown —— 3 l.
Ship —— 3 l 10 s.
Coarſe Salt *per Buſh* 17 *ſh.*
Fine Salt 22 s. 6 d.
Indian Corn 7 s. 6 d.
Jamaica Rum *per* Hhds. 20 l.
Limejuice 15 s.
Barbados Rum *per Hhds.* 18 *ſh.*
Meaſſes *per Hogſh.* 9 *ſh.* 9 d.
Madeira Wine, per Pipe 90 l.
Vidonia Wine, *per* ditto 80 l.
Antigua and Mountſerrat Rum 17 *ſh.* 6 d.

LOST *on the* 15*th of Jan. laſt, out of the House of Wm. Paſswater in Raper's Court, a Stuper Ring, with* 4 *Diamonds,* 2 *on each Side. Whoever brings it to the ſaid Paſswater, ſhall have* 5 *l. reward, and no Queſtions aſk'd.*

NB. If offer'd to Sale, 'tis deſired to be ſtop't.

All Persons that have any Demands on the Estate of *John Prosser* late of *Charlestown* Taylor deceased are desired to bring in their Accounts duely attested to his Widow and Administratrix, that proper Measures may be taken to discharge the same: And all Persons who are any ways indebted to the said Estate, are desired to take Notice that unless they discharge their respective debts, by the first of *March* next, they will be sued without further Notice

Anne Prosser.

All Persons indebted to Marmaduke Aish Sidler, are desired to pay the same to *Wm. Hopton* his Attorney at Mr. Jeny's is Charlestown, by the fitst of April next, to enable him to discharge the said Aish's Debts.

All Persons indebted to the Estate of *James Payne* deceased are desired immediately to pay their respective Debts to his Executors the Subcribers, or they will be sued without further Notice, and those that have any Demands on the said Estate are desired to bring in their Accounts duely Attested. All Books borrow'd from or lent to the deceas'd are desired to be return'd, or claim'd in time.

N B. There is also To be sold or Lett together or in parcels a Tract of Land in Christ Church Parish containing about 1200 Acres, within 7 Miles of *Charles-Town* great part of it is very good Rice Land part of it is Pine Barren full of choice Timber for Sawing, & all of it well wooded, with aCommodious Landing, near which are great quantities of Oyster Shells, so that it is proper either for the Planter, Sawyer, Wood, or Lime Business. There is a large Pasture and about 60 Acres of choice Swamp which has been planted only last Year all under good fence also a good Garden and Orchard, a Dwelling House, Barn & many other Out-Houses and conveniencies as good as New.

There is also to be sold a Tract of 940 Acres in Craven-County & another of 500 Arces ajoining to it. Any Persons inclining to purchas the whole or any part of the premises may appaly for further Particulars to the Subscribers.

John Fraser
Daniel Crawford.
John Allen.

To be Sold by Thomas Oliver and Comp. at their Store on Stone's Bridge, Milk, White, Midling, Ship Bread, Esopus Flour, Butter Cheese, Gammons, English Pease, Irish, Potatoes, Beer, Cyder, Soap, Wax and Tallow Candles, Rum, Mellasses, Vidonia Wine and Sundry other Goods.

Run away the 6th of this instant from Mr. *William Shaw* of North-Edisto an Angola Negro Man a Wench Name Pompey & Menda and two young Childrens, formerly belonging to *Wm. McKenzie* deceased, they are both very well known in Town & Goose-Creek, whosoever takes them up and brings them to the owner shall have £5 reward.

Whereas the late Dr. Nicholas Trott, has in his life time lent out several of his Books which are wanting to compleat the Catalogue. These are to desire all Persons who have any of the Books to return them to me his Widow and Executrix. *Sarah Trott.*

A choice Tract of Land containing 1399 & half Acres on Sampit Creek within eight Miles of *George-Town* Winyaw, whoever has a mind to purchase the said Tract of Land may treat with the Subcriber for reasonable Terms. Eliz. Greene.

NOTICE is hereby given, to all whom it may concern, That as Executor of the late Landgrave *Daniel's* Will I absolutely disaprove of, And forbid the Sale of all or any of the Effects, belonging to the said Landgrave's Estate, advertised to be sold on the 21st Instant. And as I have good Reasons for Publishing this advertisement, I hope such Persons as may purchase after this Notice won't impute the Consequences to me.

John Daniel.

Run away from Mr. Ja: Cochran's Plantation on Daufuskie, 2 new Angola Negro Men, branded on the left Breast A, closed at the Bottom. Whoever brings them to the said Plantation, or Mrs. Middleton's at Goose-Creek, shall be well rewarded.

On Tuesday the 26th Instant at Publick vendue on *James-Island* at the House of *Jeremiah Story* deceased a parcell of choice Plantation Slaves, Cattle, Horses hogs, Household goods & Sundry Plantation Tools.

TO BE SOLD

AT publick Vendue to the highest Bidder on Tuesday the 26th of this Instant Febr. at the usual Place on the Bay in Charlestown, part of a Town Lot in King-street Charles-Town (No 105) opposite the House Robert Hall Esq; Provost Marshal lately dwelt in, being 30 Feet Front & 100 Feet deep. Credit will be given if required till the first of January on good Security and paying Interest.

Also at the same Time and Place, sundry sorts of Shop Goods belonging to the Estate of Wm. Linthwaite deceas'd. The Debtors to which Estate are desired to discharge their Debts to his Executors forthwith, or they'll be sued without further Notice.

This is to give Notice to the Gentlemen belonging to the first Troop of Horse Guards under the Command of Capt. Ravenel that they appear on the first Tuesday in *April* next at 9 of the Clock in the Forenoon compleatly arm'd as the Law directs, and dress'd as follow, viz.

A Mazarine Blue Broad-Cloath Cloak & Coat the Coat lin'd with Scarlet, with a white Plate Button about the size of an English Shilling & Slasht Sleeve. A Scarlet Waste-coat & Breeches, a Broad Sword with a half Basket-Hilt, close Silver lac'd Hats, not less than an Inch wide on the out side, Cockades, Top Gloves & Queue Wigs

Blue Broad-Cloth Housings & Holster-Caps with a blue Fringe, a full Curb-Bridle trim'd with White, and Shoe-Boots.

By Order of Coll. Samuel Prioleau.
James Withers, Clerk.

Whereas the Personal Estate of Wm. Emms deceased was sold by the consent of the Creditors, And the Bonds &c made payable some on the first Day of *March* next for the use of the said Creditors.

These are therefore to acquit all Persons who are any ways indebted to me as Administrator, of that Estate, that their Bonds and Notes, &c. are lodged in the Hands of Mr. *James Scarlett* at *Ashley-Ferry*, and they are desired to discharge them precisely on that Day, in order to satisfy the Creditors of the said Emms as the Personal Estate will extend. *William Cattell*

NB. William Cattell jun. Has occasion for an Overseer at his upper Plantation a Person well recommended will meet suitable Encouragement.

All Persons indebted to the Estate of Ralph Rhoday deceased, are desired to discharge their respective Debts on or before the 25th of March next to his Widow and Administratrix *Dorothy Rhoday*, who also desires all those who have any Demands on the said Estate to bring in their Accounts duely attested, so that suitable Measures may be taken for their Discharge.

NB. The said Widow has to dispose of, a young Negro Fellow, Plaisterer and Bricklayer by Trade, at a reasonable Rate for ready Money.

As no Notice has been taken of my former Advertisement, this is to request all Persons that are any Ways indebted to the Estate of *James Fisher* late of *Charlestown* Merchant deceased, to come and settle their Accounts and pay the same to *Deborah Fisher* his Widow & Executrix by the first of March next, and upon Default, will without further Notice be sued by *Charles Pinckney* Esq;

Stray'd about the Beginning of October last a Bay Horse, about 14 Hands high, branded on the Mounting Shoulder PF and two other Brands. Whoever brings him to Robert Harvey jun. shall have 3 l. reward.

I HAVE HERETOFORE GIVEN NOTICE TO ALL Persons indebted to the Estates of Rose Laroche, Mary Robinson and David Mallice deceased, to pay off their Accounts, which as they have hitherto neglected, I now for the last Time give Notice, that all Accounts due to any of the said Estates which shall not be discharged by the 10th of March next, shall directly be sued for without Delay, the said Subscriber has a convenient Tenement to be let *John Lawton.*